

least inconvenience in business
performance of my occupations,
I abstain, as much as possible,
(a morsel in the evening
I go, I will provide
I may not come
I will do before every
I may take it
never sleep longer than
most, while in health.
never lay down to sleep
ed first.
prayers for others, which
I will mention by name, my
wife, my children, my
ends, &c.
examine myself after these
and honestly mark in my
number which I have com-
I observe with regard to
I have read, transacted, and
God, thou seest what I
I be able to read it
with sincerity, and every
and the loud applause of my

The Columbian Star.

The Warrior's name,
Though pealed and chimed on all the tongues of fame,
Sounds less harmonious to the grateful mind,
Than his who fashions and improves mankind...COLUMBIAN.

WASHINGTON CITY, SATURDAY MORNING, APRIL 19, 1893.

[No. 16.]

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Star gratis.

Baptist State Convention.

ADDRESS OF THE SOUTH CAROLINA BAPTIST
CONVENTION TO THE CHURCHES.
This address, after answering several
questions to the Convention, concludes as
follows:

We acknowledge with pleasure, that we
greatly wish all God's ministers were
of profound learning, and therefore we
employ our best efforts to increase
their number. But far be it from us to en-
courage the thought of injuring the useful-
ness, or hurting the feelings of one minister
of the Lord, who is unlearned.—We rather
desire to strengthen the hands of the old
veterans, who, without learning, have borne
the heat and burden of the day in their
master's cause. This glorious cause has
been under their hands. It needs an in-
crease of servants. Society is greatly im-
proved, and demands improvement in its
ministers. False doctrines are urged with
boldness by learned men. These need to
be met on their own ground. This is often
done by our venerable fathers in the Gospel.
They see the growing evil. They pray for
the men to be raised up in the sanctuary.
We unite our prayers with theirs. We add
our efforts. We seek our young Elshas,
that they may stand ready to catch the
mantle of the ascending Elshas. When
we are informed that he should not con-
tinue in the promised land, we are
solicitous to have a successor ap-
pointed. In the spirit of this servant of the
Lord, we wish to be instrumental in
raising successors to our aged brethren,
and they shall be called home to their re-
ward. And our plan, however successful,
will enable us to do very little more. There
are now 213 churches in this state, and 122
ministers. There are therefore 91 churches
without ministers, besides many places
preaching, where no church exists.—
We will not be long before such a num-
ber of ministers can be brought forward on
our plan, as will supply these churches and
places of preaching. And before this is ac-
complished, it is not probable that our re-
spected brethren will have left their places
unfilled? Where then is the ground
of objection, even if our intention were to
displace these brethren? But this we dis-
miss. No, brethren, we respect these
faithful, disinterested servants of the Most
High; we pray that their useful lives may
be spared to the church and to the
world, and that they may be honoured.
The Theological Seminary, we know
has great objections. It is said, that
there is no direction from the word of God
in the schools. That on the con-
trary, Christ called twelve unlettered men
to preach his gospel, and to effect the migh-
tful change which has resulted from
his labours. It does not appear to have
been God's design in giving us a revelation,
and then, out of it, to prescribe every plan by
which the ends he proposes are to be ac-
complished. Many duties are necessarily
to be regulated by general principles, and
not by the discretion of the highest good
men. The building of a place of wor-
ship is not required in the word of God.—
It is not required that it be accomplished
in a certain way. As this duty may be easily
performed from the principles of reason and
good sense, so still, with greater clearness
of instruction, Theological Schools is
not required. We acknowledge, are the gift
of the Lord. It is his prerogative to call
whom he pleases to the service of the sanc-
tuary. But the improvement as well as
the talents become their undoubted
inheritance. So high, so sacred, so important a
trust as the instruction of immortal souls
and the volume precepts and doctrines of the
Gospel, reason teaches that study should be
employed, and much learning ac-

quired by him, who assumes the office of
instructor. And revelation positively en-
joins it. Paul's direction to Timothy is,
"Give thyself to reading, meditation and
prayer." "Neglect not the gift that is in
thee." "Study to show thyself a work-
man that needeth not to be ashamed."—
These directions are not given to Timothy
alone. They are intended for all God's
ministers. The particular course to be ob-
served, as to time, place and similar circum-
stances, is discretionary. Under the Old
Testament dispensation there were schools
of the prophets, the "holy men who spake
as they were moved by the Holy Ghost."—
What were these but Theological schools,
in which, under the direction of wise and
inspired men, the younger were trained up
for the prophetic office? Christ himself
gave personal instruction to his twelve
apostles, and completed their education on
the day of Pentecost, before he sent them
out, fully to preach the gospel. He called
the learned Paul. This eminent servant
instructed Timothy, Titus, and others. Now
to what does all this amount, but that we
have divine sanction for schools, in which
servants of the Lord are to be trained for
the service of the sanctuary?

It is true, that through the abuses of
Christianity, some Theological Institutions
have been perverted from their right use
and end. But so has the gospel, the light
of the sun, and the gift of speech. Is the
abuse of these blessings an argument against
their use? Surely not. On the contrary,
it may with truth be affirmed, that these
schools have existed on both sides of the
Atlantic, and continue to exist, as sources of
unspeakable benefit to the church and to
the world. From them have issued men of
God, distinguished for their piety and zeal,
their humility and their usefulness in the
service of their master.

To the Foreign Missionary service, we
also learn, that there are objections. On
this subject, it is frequently said, that we
have so many at home and in our own coun-
try who need preaching and support, that
it is unjust to send our money abroad. We
can hardly support our own ministers; how
then can we support others among the heath-
ens? God does not need our help, and in
his own time and way he will accomplish
his purposes in the ingathering of the
heathen.

Brethren, is the fact so, that you are
doing what you can for those at home, and
in your own country, who need the word of
Life? Is each church conscientious in the
support of the poor, and of its minister?—
Do you relieve him of worldly cares, that
he may devote his time and talents to the
service of his Master? If you are thus
conscientious and faithful in the discharge
of these duties, and have not a cent to spare
for the heathen, you are righteously excused
from contributions for sending them the
gospel. But what if you are not? What
if your objections to missions arise from a
covetous spirit? What if you are gather-
ing this world's goods, and living in your
ceiled houses, whilst the Lord's house lies
waste in heathen lands. How then will
your objection stand? How will you excuse
yourself to God? You are taught to pray
for the Saviour, "Thy kingdom come."—
You are also taught by the same authority
to pray, "Give us this day our daily bread."
Are you satisfied with respect to your daily
bread to make no exertions for procuring it,
but to say God will give it me in his own
good time; and he does not need my aid to
procure it? Nay, verily. But in making
provision for your daily bread you are active.
Does not consistency require that you should
also be active in promoting the coming of
the kingdom of Christ? If prayer and duty
must go together in one case, should they
not in the other? What would you think
of a man who should daily pray, "Give us
this day our daily bread," and be all the
day at the tipping shop, asleep, or strolling
about? Would you believe him sincere?
Would you think him consistent? What
ought you then to think of the man, who
prays daily, "Thy kingdom come;" but
makes no exertion to advance its coming?
who, on the contrary, toils night and day to
heap up wealth? who spends much upon
his ease, his pleasures, his ambition, and
gives nothing or but a few cents to promote
the kingdom of his Redeemer? Would you
think this man sincere? Would you
think that he considered the solemn import
of prayer? Would you think he loved his
God, or himself best?

God, it is true, does not, in advancing his
designs of grace, need our exertions; but he
requires and graciously accepts them. He
will accomplish his purposes, but he will do
it by human means; and if we, brethren,
withhold our aid, help to Israel will arise
from some other quarter; but we, if not
destroyed, yet shall not be the honoured in-
struments of affording it; and consequently,
shall not share in the reward and glory
that will be conferred on them who do af-
ford it. The Angel of the Lord said,
"Curse ye Meroz, curse ye bitterly the in-
habitants thereof, because they came not up
to the help of the Lord, to the help of the
Lord against the mighty." O that God
may graciously avert this curse from your
heads, dear brethren, and from the heads
of all the inhabitants of this highly favoured
land!

You know something of the value of the
gospel. You therefore can form some just
idea of the miserable state, in which those
are, who are destitute of its blessings. Now
suppose the case reversed with respect to

you, and the benighted heathen. That
they enjoyed the gospel, but you were de-
prived of it. And they should object to mis-
sionary exertions, as many of you do.—
Would you not think them cold hearted and
contracted Christians? Would you think
that they were under the influence of the
Spirit of their Divine Master, who left
heaven for earth, "to seek and to save that
which was lost?" Would you think that
they had the feelings of a Paul, who com-
passed sea and land to propagate the truth
for the salvation of souls? Or that they
had the hearts of the first disciples, who sold
their possessions to feed the bodies of their
persecuted, starving brethren; or had the
zeal of martyrs in the cause of their divine
Lord? O, brethren, brethren, let your
bowels of compassion be moved for the poor
benighted sons and daughters of our com-
mon but degenerate progenitor, who are
bone of your bone, and flesh of your flesh.—
Let the example of our Saviour, whom you
profess to love, and whose steps you are
bound to follow, open your hearts and excite
your feelings in the cause of humanity and
religion. Let the example of those who
have first believed, stimulate you to like
exertions with them. You anticipate the
day when you expect to enjoy their society
in eternal glory. Act in a manner becoming
the associates of such noble minded souls.—
Act worthy of their more noble, exalted and
disinterested Master; that you may be pre-
pared to stand in his presence with confi-
dence and with joy. That you may be pre-
pared to be numbered with "all those ge-
nerous friends of God and man, who have
borne and are bearing the banners of the
cross into heathen land."

Call to Missions.

Extract from Horle's Sixth Letter on
Missions.

FATHERS AND BRETHREN,
An inquiry into what may constitute a
call to missions will merit serious discus-
sion. Some incline to treat this question
with contempt, as one species of enthusias-
tic jargon, by which religion has been dis-
credited in the world; and, I am sorry to
say, it has been at times, so managed, as to
give colour to their censures. Neverthe-
less, you will be of opinion with me, that
much solid sense and sober piety are con-
tained in it; and when we consider that every
thing valuable to man is staked on its deter-
mination, they must be strangers to the
sentiments of the human heart, and evince
a want of reason and ingenuousness, which
they charge on others, who suppose men of
sense will embark on the sea of trouble,
without having first viewed the question on
every side, and obtained that well grounded
satisfaction in the propriety of their con-
duct, which may hereafter support and
comfort them under all its possible conse-
quences.

The general duty of ministers and their
flocks, with respect to missions, we ground
on the command of our Lord, the character
of his religion, the example of his apostles,
the declarations of his prophets, the com-
mon principles of humanity, and the whole
aggregate of argument, which arises from
the nature of the undertaking. But unhap-
pily, as in many other cases, so in this, what
is acknowledged as of common obligation
is not felt as the particular duty of individu-
als. In this respect, our Lord and his
household may be compared to the family
of an opulent, indulgent master of many
servants, who commanding some unpleasant
business to be performed, but intimating his
pleasure in general terms, not addressed to
any particular domestic, his servants, in-
stead of readily obeying his commands, are
all of them disputing, from his lordship's
chaplain to the scullion in his kitchen,
which of them is obliged to perform his will.

This call is certainly not of man, nor of
the will of man. A sense of the worthiness
of the undertaking, and a general desire to
do the will of God, with the solicitations of
friends, who think highly of us, and who
are of opinion, that there is a providential
opening for us to go to the heathen, do not
constitute a sufficient warrant for engaging.
Much, very much more than all this is re-
quired. The Moravian maxim, "never to
persuade, much less to urge a man to en-
gage in missions," has been justified to them
by experience; and it will appear perfect-
ly reasonable to suppose, that the levers
and pulleys of human persuasion, by which
a man, indifferent to missions, may some-
times be excited to act in them, give no suf-
ficient momentum to the soul to support it
against the immense counterpoise of flesh
and blood. He, who appears possessed of
the most lively zeal for missions, may de-
ceive himself by false fire, and enthusiastic
feelings; but the man, who wants fire, who
is merely prompted by his friends, and sup-
poses a mission to be managed like a per-
ish in England, equally deceives himself,
though he declaims against enthusiasm, and
would have us understand, that he is fol-
lowing the less fallacious light of reason.

Nor will providences, which appear sud-
denly, and a present willingness to engage,
prove our call. Providence is a mysterious
book, not easily legible, and best understood
when read backward; and I shall much
suspect that man's call is shown him by
sudden and unexpected openings of Provi-
dence, who has never before made a dis-
covery of it in his Bible, or in his own heart.

From a general analogy of grace as well as
nature, we are led to expect, that what is
born and attains maturity in a day, will fade
and die in as short a term. In a mission-
ary we look for strong, permanent habits,
such as are formed for reiterated acts. We
do not mean to limit the Holy One of Israel;
but to respect Him as the God of order,
means, and ordinances. He has established
the connexion of affects with their causes;
and though he may and will, when he
sees good, invert the established order of
things, we must not affect more than what
becomes the fragility of our nature. We
must require the horse to be broken in for
battle. We must expect, that the man,
called to missions, will experience, suc-
cessively, all the vicissitudes of hope, fear,
desire, aversion, confidence, and despon-
dency, before he dips his foot in the water,
or will be able to contemplate with steady
courage the dangers of these depths. If
there be a man, who claims exemption
from common rules, and can in a moment
engage in a mission without a disposition
previously formed, and having so engaged,
can conduct the matter aright, he is no pre-
cedent for our imitation.

These observations premised, the first
thing towards constituting a call to missions
is ability to comply with it. Let the candi-
date, therefore, examine himself, whether
he be possessed, in a reasonable degree, of
the qualifications necessary for that station.
From what he has done in the ministry in
England, he may form some guess of what
he is likely to do abroad. It may also be
proper to take the candid opinion of his
ministerial friends, whose favourable senti-
ments will support his diffidence, or whose
honest censure may check his temerity.—
On this subject, if on any, we shall be safe
to underrate our qualifications; and, if we
are humble, we shall naturally be led to do
so. This, if in one way it operates as a dis-
couragement, will in another produce dif-
ferent effects. God giveth grace to the
humble, and men will give them honour.—
An humble opinion of ourselves will neither
damp our zeal for God, nor our benevolence
to men. It will not pervert our understand-
ings, nor make us dishonour God by dis-
claiming whatever degree of humble fitness
he may give us for the work. The greater
the natural and acquired talents of any man
may be the better; but all this is not the great
thing, the one thing, the living spirit, the
eye, the ear, the strength and arms of
the missionary, *Christian godliness, the
mind of Christ, the image of God*;—this is
the qualification which a missionary cannot
do without; which he cannot have in too
great a degree; and which, if he possess in
strength and vigour, his other qualifications,
however small, cannot be deemed defective.
Upon this subject, then, he cannot put to
himself too many or too close questions. His
self-denial, activity, fortitude, perseverance,
habitual diligence, and conscientious adhe-
rence to order and regularity, throughout
his whole conduct, will each of them merit
minute investigation. If the result of this
inquiry be satisfactory to himself, he may
be assured that he has, at least, a solid
foundation to build upon.

The second head of inquiry is his willing-
ness to engage in missions. Here something
more is required than cold approbation, or
that general disposition to do the will of
God, which influences every pious man.—
We look for a strong, decided predilection
—a passion for missions, if I may be al-
lowed the term; that species of commendable
enthusiasm, which enables professional men
to magnify the dignity and importance of
their respective arts, and to pursue their
object, under every discouragement, until
they have carried their art to a perfection,
which men of colder minds could never
have supposed it capable of receiving. I
would have him possessed of that strong
passion for missions, which Columbus had
for discovery, and which supported him,
for a long course of years, against the ridi-
cule of the whole world, against the dis-
couragement of having his services rejected
by different princes, against the ingratitude
of Ferdinand and Isabella, and against the
repeated mutiny, treachery, and baseness
of his companions. I would have him so
enamoured of his object, as to consider the
hardship and danger of the pursuit a plea-
sure rather than a pain; and to find in him-
self a disposition to succeed, or to perish in
the attempt. If he cannot engage without
a wish to return to Europe, and with a full
determination, God being his helper, to die
in the harness, that man has not the soul of
a genuine missionary.

The third consideration, which I shall
notice as essential to a call to missions, is
a freedom from such ties as exclude the en-
gagement; and they will be either of a do-
mestic or a ministerial nature. The health,
strength, and habits of a mother and her
children are to be considered, as well as
the degree of accommodation, which can
be afforded them, in a mission. Much will
depend on the willingness of a minister's
wife to share his toils and perils, and very
much will depend on his own strength of
soul to see his wife and family, languishing
and dying, if God should appoint it so, in
consequence of his engaging them in diffi-
culties, which they cannot support. If a
minister be possessed of this fortitude, if
his wife breathes the same spirit with him-
self; and if they both think the venture
justifiable, let them go, and give an exam-
ple to Christendom, which we so greatly
want. But if he cannot inspire his wife
with his own sentiments, I am clearly of

opinion he has no call to missions. I reason
thus. If it be said, that the wife of that
minister has not piety to engage of her own
free will, I answer, Christianity will not jus-
tify a divorce by leaving her behind him,
and good sense will not justify him to take
her abroad into circumstances of distress
and danger, where all her passions will be
armed to war against his peace and to dis-
credit himself in his ministry. If it be said,
that his wife is a woman of piety, the case
stands still more strongly against him, and a
dreadful suspicion will lie against his piety.
For if a woman of piety, his wife, the mo-
ther of his children, cannot be made to en-
ter into his call, I must suspect that he car-
ries with him abroad more religion than he
exercises at home; and can entertain very
little opinion of his converting heathen, who
cannot convert a godly woman, who loves
him, to follow him to the world's end. Nor
would I recommend the force of strong per-
suasion, much less any thing like conjugal
authority, with any woman. The man,
who does this, will find, at last, that he rolls
the stone of Sisyphus, and when he thinks
he has got it to the top of the hill, it will re-
turn with a double force, acquired by the
velocity of its descent, and crush him to
pieces.

A minister's flock should be as dear to
him, and in some sense dearer than his wife
and children; and if we are in posts of un-
common honour and usefulness, it may well
admit an inquiry, How far are we justifi-
able in relinquishing them? We are giving
up a certainty for an uncertainty. The good
we shall do abroad may bear small propor-
tion with that we leave at home. We may
mistake our call, or we may be called to
die, while the honour of conquest is reserv-
ed for others. We may, for aught we know,
groan for years under the consequences of
a precipitate conduct, and reproach our-
selves for not having better understood our
Shepherd's voice.

Supposing the Missionary candidate has
gone over all this ground to his satisfaction,
the only thing remaining to complete his
call will be a reasonable prospect of suc-
cess. To have this reasonable prospect of
success, his measures must be well consult-
ed, and he must be provided with every
help, which the nature of the undertaking
can require.

When a minister has patiently examined
these four topics, his ability, his willingness,
his freedom from those ties which prohibit
the engagement, and the reasonable pros-
pect of succeeding, and finds them all con-
curring to countenance the pursuit, he will,
I think, be in possession of every thing
which ought to be desired, or can be obtain-
ed, to make his call clear. He has nothing
then to do, but to obey the dictates of his
conscience, and casting his care upon the
Lord, to make trial of his apostleship. If
he is blessed in his deed, he shall see the
travail of his Redeemer's soul, and of his
own, and be satisfied. His example will
provoke his brethren to jealousy, and his
success encourage our exertions.

Missionary.

FOREIGN.

LETTER FROM THE ENGLISH DELEGATION
TO VISIT THE SOUTH SEA ISLAND.
Present religious state of the South Sea
Islands.

Having spent some time in the South Sea
Islands, (and we intend to pass another
twelve months at least there,) it may not be
unacceptable to you to receive our views of
the state of religion in those highly favoured
regions. You have, no doubt, read the re-
ports, which have been made respecting the
state of that mission;—and be assured, that
so far from those reports being exaggerat-
ed, much more might have been said. The
work is indeed marvellous in our eyes, and
excites in our hearts the most lively grati-
tude to that God, whose hand has been so
signally displayed in it. The inhabitants
of those islands were sunk into the lowest
possible state of moral degradation; but are
now, we hesitate not to say, viewing them
as a body, the most universally and consist-
ently Christian, of any people upon the face
of the earth. The Sabbath is universally
regarded. The individual is scarcely
known, who does not attend public worship
three times on the Lord's-day, and several
times in the week. The congregations are
large, and as well behaved, as any congre-
gations we ever saw in England. Numer-
ous churches are formed of pious persons;
while multitudes more are waiting for ad-
mission. Full three-fourths of the people
can read, and many write and cipher. In-
dustry is every where apparent, and civiliza-
tion has already made considerable pro-
gress. Towns are rising up, composed of
houses built according to the European
style. Our furniture is imitated; and the
people aim at the same mode of living and
clothing. Crimes are very few. Peace and
happiness are every where apparent. The
marriage vow is held sacred. Infanticide
is wholly discontinued. Religion is the
great business of life; while secular affairs,
though not neglected, are held as only sec-
ondary. All the food wanted for the
Sabbath, is dressed on the Saturday;—not a
fire is lighted, nor a canoe is seen moving
on the water, nor are any visits paid, on the
Lord's day. Never did the gospel obtain
a more complete and glorious triumph over

east inconvenience in business
performance of my occupations,
I abstain, as much as possible,
(a morsel in the evening
I go, I will provide
I may not come
I will do before every
I may take it
never sleep longer than
most, while in health.
never lay down to sleep
ed first.
prayers for others, which
I will mention by name, my
wife, my children, my
ends, &c.
examine myself after these
and honestly mark in my
number which I have com-
I observe with regard to
I have read, transacted, and
God, thou seest what I
I be able to read it
with sincerity, and every
and the loud applause of my

PLATION OF THE WORLD.
g to a Statistical Chart published
epolitan Journal, the univers
of the Globe is 632,000,000, the
172,000,000 in Europe; 200,000,000
Asia; 70,000,000 in Africa;
in America; and 20,000,000
arts.
by approximation—in Europe
annum, 6,371,370; per cent
727; minute, 62; second, 10
er annum, 5,580,832; per cent
577; minutes 56; second, 10
ire universe.—Births per annu
per diem, 64,130; hour, 2,671
; second, 8.
er annum, 18,588,235; per cent
1,222, minute 135, second 22
arrived at the age of 100; in
to Larry, there were at Cam-
who had attained the age of 100
rds. In Spain, in the last cen-
at St. Jean de Page, a town of
3 old persons, the youngest be-
s 110, and the oldest 127; the
altogether 1,499 years. Eng-
y accounted to contain 3,100,000
100 years old. At the commence-
the present century there were
individuals, from the age of 100
population of only 47,000 min-
amongst 891,750 who died in 18
3,531 individuals of from 100 to
of age. In Hungary, the imper-
ovian has furnished an example
extraordinary longevity. The
172 years, his wife 164 years
married for 142 years. Eight
of their children was 115.

of worship in Philadelphia.—
to a statement in the Freeman
appears that there are 1,000
of worship, in this city; the
are mentioned, as follows:—
Italian, 10; Presbyterian, 15;
Methodist, 14; Friends, 5;
15; Dutch Reformed, 2; others
24.
ork.—The New-York Mercan-
ry says—There are now in
ty-three churches, chapels, and
public worship, classed as follow-
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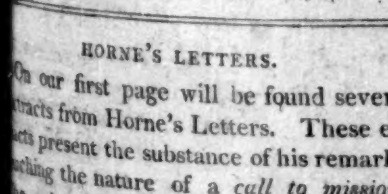
footing as in our own favoured coun-

While the servants of Christ, from different sections of the Union, are with one accord assembled in one place, to consider by what means they may most promote His cause, it must, indeed, be pleasing to Him to behold all the faithful, throughout the land, remembering the injunction, *Brethren, pray for us*. It must be pleasing to Him to behold every son and daughter of Zion

THE Trustees of the Columbian College in the District of Columbia, are hereby notified, that a special meeting of the Board will be held at the office of the Secretary, on F. street, on Friday the 25th inst. at 4 o'clock, P. M.

By order of the President,
ERICH REYNOLDS, Secretary.

April 4th, 1823.



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